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Tyng and his associates in 1661, they took for their cognizance the anchor and a codfish, with the motto, "*Nec Frustra Dedit Rex.*" The representation of the codfish is found frequently on bills of credit, on seals of court, and, in the old State House burnt in 1749, was suspended in its hall of legislation. March 17, 1784, just eight years after British rule ceased in Massachusetts, Mr. John Rowe, a patriot of note, moved the General Court, that it should be hung up in their room as had been usual formerly, as a memorial of the importance of the fisheries to the welfare of the Commonwealth. With the other tutelary divinities,—the swords and drums, and pictures of the ancient worthies that looked down from their high estate on the popular branch, an example of decorum,—it was transported, in 1798, to Beacon Hill. Removed for a temporary purpose, it is hoped it will resume its place in benigner effulgence, as a relic of the past, and palladium of the future, proving — what the Seneca chief declared it at Barnstable — the emblem of justice, since it bore the scales.

JANUARY MEETING.

A stated monthly meeting of the Society was held this day, Thursday, January 9, at eleven o'clock, A.M.; Colonel Aspinwall, the first Vice-President, in the chair.

The Secretary read the Records of the last meeting.

The Librarian announced donations from the Narragansett Club; the New-England Historic-Genealogical

Society; the Trustees of Vassar College; the Editors of the "Advocate;" John Appleton, M.D.; Count Adolphe de Circourt; H. Sidney Everett, Esq.; Charles H. Hart, Esq.; Clement H. Hill, Esq.; Benjamin P. Johnson, Esq.; Major L. A. Huguet-Latour; Hon. John G. Palfrey; William B. Reed, Esq.; Hon. Henry Wilson; and from Messrs. W. G. Brooks, Denny, Ellis, Green, Latham, Metcalf, C. Robbins, Smith, Whitmore, and Whitney, of the Society.

Mr. FOLSOM presented, in the name of Mrs. Sparks, four volumes of manuscripts, being the "copy" from which were printed the four volumes of letters addressed to Washington, entitled "The Correspondence of the American Revolution, . . . Edited from the original manuscripts. By Jared Sparks." Boston, 1853.

Voted, That the thanks of the Society be returned to Mrs. Sparks for this acceptable gift.

Voted, That the Standing Committee cause said manuscripts to be properly bound.

Dr. BLAGDEN announced the Memoir of Dr. Jenks as in readiness for publication.

MEMOIR

OF

WILLIAM JENKS, D.D., LL.D.

BY GEORGE W. BLAGDEN, D.D.

THE REV. WILLIAM JENKS, D.D. LL.D., died in Boston, on the 13th of November, 1866. He was the son of Captain Samuel and Mary (Haynes) Jenks, and was born at Newton, Mass., November 25, 1778. His father moved to Boston when the son was four years of age; and this son was sent, not many years after, to the public Latin school; and thence to Harvard College, where he was graduated in the class of 1797: He was married to Betsey Russell, October 22, 1797, by the Rev. Dr. Kirkland. Mrs. Jenks was a lady whose affectionate and intelligent faithfulness, in aiding and comforting him in all the duties of professional and domestic life, made her death, in September, 1850, an irreparable loss to him and to his children.

In the course of his long life, Dr. Jenks occupied positions of responsibility and usefulness, which he filled ever with a modest, but firm and courageous faithfulness. Soon after leaving college, he was employed as instructor of some of our most distinguished citizens, North and South. He next accepted the situation of reader, for a few years, in the Episcopal (Christ's) Church, at Cambridge; whence he was

called, as his theological and ecclesiastical views became matured, to a Congregational parish, in Bath, Maine. Here he preached to a loving and beloved people for twelve years. In the latter part of this period, he was invited to succeed the lamented and scholarly Buckminster, in the Congregational Church in Portsmouth, N.H.; but a professorship of Oriental and English literature having been endowed in Bowdoin College, he was appointed to this; and, having accepted, continued in it for three years, in addition to his pastoral charge, his people having suffered by the war of 1812.

On returning to Boston in 1818, he opened a private school; but occasionally preached. Soon, the condition of seamen, with respect to attentions of a religious kind, occupied many of his thoughts, and he became the pioneer in efforts for their religious welfare in this city. Under the auspices of the "Society for the Religious and Moral Instruction of the Poor," he opened the first free chapel for seamen, in a building on Central Wharf; and, in connection with the same society, a chapel, also free, at the West End. These institutions flourished. That for the sailors has grown into what are now the "Mariners' Church," and the "Sailors' Home;" and it probably led, indirectly, to the establishment of the "Seaman's Bethel," that highly useful institution in the northern part of the city. Meanwhile, the chapel in the West End has led, in the varied forms taken by the "Society for the Religious and Moral Instruction of the Poor," to the formation, not only of the present "City Missionary Society," but also, indirectly, yet very clearly, to the gathering of the present flourishing and influential Shawmut Church, in the southern part of Boston. It also resulted, after the building of a chapel in Butolph Street, in collecting a congregation, which built a church for Dr. Jenks in Green Street, where he officiated for about twenty-five years. It was during his connection with this parish, that he undertook the great

labor of his life, — the “Comprehensive Commentary” on the Bible, in five volumes; to which is added a supplementary volume, containing a “New Concordance,” “A Guide to the Study of the Bible,” with other useful compilations, and an index to the whole commentary. Any one, who will carefully examine the work, will not be disposed to dissent from the high opinion of it expressed by Allibone in his “Dictionary of British and American Authors,” and cited by the President of this Society, the Hon. Robert C. Winthrop, in announcing to the Society the death of its author: that “it stands without a rival for the purpose for which it was intended.” Over twenty thousand copies of it were subscribed for, which required the printing of 120,000 imperial 8vo volumes.

At the time of his death, Dr. Jenks was the oldest member but one of the Massachusetts Historical Society, having been elected a resident member in 1821, and standing next on the list to the Hon. James Savage, its late honored President.

For nearly fifty years he has been an active and useful member; and his writings have repeatedly added to the interest and value of its Proceedings. In the catalogue of its library are found “An eulogy commemorative of Hon. James Bowdoin, president of Bowdoin College,” in 1812; “An Address to the members of the American Antiquarian Society,” in 1813; one to “the Members of the New-England Historic-Genealogical Society,” in 1852. And, in the Collections of the Society, there is an account of the Massachusetts Historical Society, in vol. vii. 3d series; and a Memoir of the Hon. Thomas L. Winthrop, President of the Society, in vol. ii. of the 4th series. Also, a Memoir of the Rev. Dr. Holmes, the author of the “American Annals;” Memoirs of the Rev. John Codman, and the Rev. Dr. Charles Lowell; and a notice of the Sieur D’Aulnay, of Acadie, translated from the French.

He was the senior vice-president of the American Antiqua-

rian Society, whose president — the Hon. Stephen Salisbury — and its members have paid a fitting and affectionate tribute to his memory, in their recorded address and resolutions occasioned by his death. Besides his address delivered on their first anniversary in 1813, he also delivered one before them, on the occasion of their semi-centennial celebration, at Worcester, only four years since.

With each of his more prominent positions in life, and the conscientious performance of the duties they required, Dr. Jenks connected much zeal and effort in advancing, incidentally, the ends and interests of other institutions for promoting the religious, moral, and intellectual improvement of his fellow-men. He took an active part in the advancement of popular education; and sound learning had in him a hearty and intelligent advocate. He was among the first in our country to cultivate the languages and literature of the East; and he strove in every practicable way to foster Oriental studies, with a view not only to enlarge the culture of educated men, but also to expand those benevolent sympathies which embrace the human race, and have originated our missionary societies. As a result of his long-cherished wishes and efforts of this kind, he co-operated with the late Hon. John Pickering, the Rev. Dr. Anderson, and other kindred minds, in founding the American Oriental Society, the membership and publications of which are securing for it a wide reputation.*

His known interest in the Indians of our country led to his appointment by Massachusetts, as a commissioner to persuade those in Maine to renounce hunting for husbandry, and thus become permanent and useful cultivators of the soil. The African, too, found in him a friend, whose sympathy in his behalf was active and well known.

* In a Memoir read before the Society, at its annual meeting, held in Boston, May 22, 1867, Dr. Anderson said, "I was in circumstances to know, that the *idea* of the American Oriental Society originated with Dr. Jenks, having heard him repeatedly suggest the desirableness of such an institution before any steps were taken towards its formation. Nothing was actually done until the year 1842, when the very essential co-operation of the Hon. John Pickering was cheerfully given."

These facts of his personal history show that Dr. Jenks must have been what all who have known him intimately can bear witness that he was, a true Christian, a faithful preacher of the gospel, an accurate and accomplished classical scholar, an upright and highly useful man.

The study of the Scriptures, united with his natural as well as moral tendencies, made him eminently charitable. He had learned to reduce what he esteemed the essential truths of the Christian religion to their simplest elements; while he was faithfully true to his own religious convictions, and was fully persuaded of the importance and necessity of stating, at proper times, and for proper purposes, in distinctly expressed articles of faith, embodied in what is called a creed, or in a confession of faith, what he and others believed to be the distinctive doctrines of the Christian system. His own religious belief harmonized essentially with the doctrines stated in the Cambridge Platform, and with that confession of faith "owned and assented unto by the Elders and Messengers of the churches assembled at Boston, May 12, 1680;" which confession is almost verbally the same with that usually called the "Confession of the Savoy," and with that of the Presbyterian Church of the United States.

There is, we think, in all the great truths of the Christian religion, particularly in those which are most essential, and which pervade the whole system, a marked tendency to produce and cherish a habit of mind, which,—because all the parts of the divine government harmonize with each other,—prompts it quickly to refer, for the illustration or the confirmation of them, to the analogies of common life, as seen in the works of nature and the events of Providence. They thus tend to cherish in educated men the power of making quick combinations of facts, which may at first seem to be incongruous. This produces a habit of mind favorable to what is called wit. Hence we account for the somewhat peculiar tendency, in many of the most distinguished

theologians of New England, to indulge in an innocent playfulness, which, like flowers on the surface of rocks, gave grace and beauty to what otherwise would have been of a stern and unpleasant character. This tendency gave always a pleasing and genial spirit to the conversation and manners of the subject of this memoir.

In his views of ecclesiastical or church government, Dr. Jenks was a Congregationalist. He valued, with what might be called enthusiasm, the right of private judgment in religion, and that direct adaptation of the first principles of the congregational form of church government to promote and preserve religious as well as civil liberty. He said, on one occasion, to the writer of this notice, as expressive of the importance of this system, and of his estimate of the trials of those who adopted it, and the duty of maintaining it, in allusion to what the chief captain at Jerusalem said to the apostle Paul, "With a great *price* obtained we this freedom."

At the same time, few men would have assented more fully and heartily than Dr. Jenks to that catholic and truly liberal proposition, so happily stated by the late Robert Hall, of England, in the preface to his admirable treatise on the "Terms of Communion;" that "no man, or set of men are entitled to prescribe as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation."

The influence of this reduction of the terms of Christian communion to the standard of the New Testament, had a marked power, combined with his great kindness of natural temper, in forming the character, guiding the life, and even affecting the manners of Dr. Jenks. Whenever he discovered reasonable evidence, in any of his fellow-men, of an affectionate and penitential dependence in that way of forgiveness and salvation opened, through Christ, in the New Testament, he sympathized with them in every desire and effort for the fullest freedom of inquiry into all parts of

religious truth. He could and would freely accept from an opposite creed any thing that might help him the more clearly to illustrate truth, or to modify and if necessary correct the statements of his own. And he felt bound to consider himself as a helper, proportionably to his ability, of all earnest men, of whatever creed, to investigate religious truth, and to receive them as helpers to himself.

It was this spirit, without reasonable doubt, which led him, for the first few months of his ministry, to act as reader in "Christ's Church" (Episcopal), in Cambridge. It was this spirit, which caused him always through life to cherish, and on proper occasions to express, a high veneration and appreciation of many of the statements of truth in the system of Emanuel Swedenborg, or the doctrines of the New Church, while he as freely said he could not and did not accept the whole system as true.

This habit of mind and life, combined as it was with a peculiarly kind and bland natural disposition, and a more than common ease and gracefulness of manner, gave to his whole bearing what may be called a Christian affability, which suggests, as we think of it, a happy definition once given of true politeness, as being "benevolence in trifles." But his benevolence did not end in trifles: it extended to all the important duties and acts of public and private life; and it showed its genuineness and power by extending its influence to things comparatively trivial. It rendered him ever a welcome and useful co-laborer in every religious and literary body of which he was a member. It made him always a welcome and useful member of the Historical Society, at the meetings of which he has been, for forty-five years, a very regular attendant; and to the important and widely useful labors of which he has been ever a willing contributor, in every form in which his services were asked.

The chairman alluded to the decease of two Corresponding Members of the Society: viz., the Hon. James M. Wayne, Judge of the Supreme Court of the United States, whose decease, some months since, has but recently come to the knowledge of the Society; and Robert Lemon, F.S.A., late of "Her Majesty's State-Paper Office," who died at Ovington Square, Brompton, London, on the 3d of January, 1867.

Professor WASHBURN spoke in terms of high respect of the personal character and legal attainments of Judge Wayne.

Mr. DEANE referred to the recent decease of another Corresponding Member, the Hon. Albert Gorton Greene, President of the Rhode-Island Historical Society, who died at Cleveland, Ohio, on the 3d instant; and called upon Professor George Washington Greene, a Corresponding Member from Rhode Island, who was present, to join in the tribute to the memory of his distinguished fellow-citizen.

Professor GREENE rose, and pronounced a warm eulogy on the character of the late Mr. Greene.

A letter was read from Franklin B. Dexter, Esq., of New Haven, proposing to furnish this Society with a perfect copy of the Bachelors' "*Theses*" of Yale College, for 1740, in exchange for the less perfect copy of the Society's "*Quæstiones*," of the same college, for the same year.

Referred to the Standing Committee, with full power.

Mr. ELLIS AMES referred to the communication addressed to Mr. Winthrop by W. Noël Sainsbury, Esq., of "Her Majesty's Public Record Office," in London

(noticed in the published Proceedings for March, 1867), proposing to make a collection of the Reports of the Crown on the Acts passed by the Assemblies of the several Colonies; and stated that Mr. A. C. Goodell, of the State Commission for printing the Provincial Statutes, had availed himself of the information contained in the Proceedings, and had employed Mr. Sainsbury to make some transcripts of the "Reports" for the Commonwealth. Mr. Ames then exhibited the first instalment of these papers, recently received from London.

Mr. DEANE called attention to the volumes of the Narragansett Club (three in number), which had been presented to the Society, and spoke of the creditable manner in which they had been prepared; and referred particularly to the preface, by Professor Dimon, to Cotton's Reply to Williams, in the second volume, as giving a fair statement of the reasons for the banishment of Roger Williams from the colony of Massachusetts.

[The following letter, found among the papers of the late Mr. Quincy, was presented to the Society by his daughter, three years since. Its publication has been delayed for the reason expressed on page 97 of the Proceedings for January, 1865.]

John Lathrop, D.D., to Judge Davis.

BOSTON, August 10, 1809.

DEAR SIR, — Agreeably to your request, I hasten to communicate the substance of a conversation with the late President Washington, relating to the inscription on a rock in Taunton river, which has been the subject of interesting research, from the first settlement of Europeans in this part of America. The learned have been divided in opinion respecting the origin of that inscription: some suppose the origin to be *Oriental*, and some *Occidental*.

Many Gentlemen acquainted with the Oriental languages have thought several of the characters in the inscription bear a great resemblance to some characters in the *Oriental* languages, particularly the *Punic*.

From the valuable communication which was made by you, at the last meeting of the Academy, I perceive you favour the opinion that the inscription was made by the native Indians of our country. Having produced several important authorities, you mention the opinion of the late President Washington.

As I am the only surviving member of the Corporation present at the time when the late President gave the opinion you mention, I now state to you the conversation on that subject. When that illustrious Man was on a visit to this part of the United States, in the autumn of 1789, the then President and Fellows of Harvard College waited on him with an address, and invited him to visit the University in Cambridge. While in the Musæum I observed he fixed his eye on the full length copy of the inscription on a rock in Taunton river, taken by James Winthrop, Esq^r, and is exhibited in the Musæum for the inspection of the curious. As I had the honour to be near the President at that moment, I took the liberty to ask him whether he had met with any thing of the kind; and I ventured to give the opinion which several learned men had entertained with respect to the origin of the inscription. I observed that several of the characters were thought very much to resemble *Oriental* characters; and that as the *Phenicians*, "as early as the days of Moses are said to have extended their navigation beyond the Pillars of *Hercules*," it was thought that some of those early navigators may have either been driven off the coast of Africa, and were not able to return, or that they willingly adventured, until they reached this continent; and thus it was found, "*Thule* was no longer the last of lands," and thus "*America* was early known to the ancients." Some Phenician vessels, I added, it was conjectured had passed the island now called Rhode-Island, and proceeded up the river, now called Taunton river, nearly to the head of navigation. While detained by winds, or other causes, now unknown, the people, it has been conjectured, made the inscription, now to be seen on the face of the rock, and which we may suppose to be a record of their fortunes, or of their fate.

After I had given the above account, the President smiled, and said he believed the learned Gentlemen whom I had mentioned were mistaken: and added, that in the younger part of his life, his business

called him to be very much in the wilderness of Virginia, which gave him an opportunity to become acquainted with many of the customs and practices of the Indians. The Indians he said had a way of writing and recording their transactions, either in war or hunting. When they wished to make any such record, or leave an account of their exploits to any who might come after them, they scraped off the outer bark of a tree, and with a vegetable ink, or a little paint which they carried with them, on the smooth surface, they wrote, in a way that was generally understood by the people of their respective tribes. As he had so often examined the rude way of writing practised by the Indians of Virginia, and observed many of the characters on the inscription then before him, so nearly resembled the characters used by the Indians, he had no doubt the inscription was made, long ago, by some natives of America.

The opinion of the late President so well agrees with the opinion which you have given, that I flatter myself you will be gratified in having the above testimony on a subject of considerable importance to men who have taste for this kind of research.

With great esteem, I am
your most obedient &
very humble Serv^t,

JOHN LATHROP.

HON^r JUDGE DAVIS.

[Superscribed]

The Honourable

JOHN DAVIS, Esq^r,
Boston.

[Indorsed]

Rev^d D^r J. Lathrop to
Hon. Judge Davis,
respect^s Dighton Rock.
Boston 10 Aug^t 1809.

Wyman, Thomas B., donation from,
33.

Wyat, *Sir Francis*, 25, 26.

Wyatt, W. E., *D.D.*, his controversy
with J. Sparks, 242, 243.

Y.

Yale College, 113, 407.

Yale College Library, 404.

Yarmouth, *N.S.*, inscription at, 93.

York, 489.

York, *Duke of*, 163.

Young, —, cited, 244.

Young, Alexander, *D.D.*, 433. Sketch
of, 431-432.

Young *v.* Adams, 54.

Young, Stephen J., donations from, 21,
344.

E R R A T A.

Page 16, *note*, bottom line, read "iii. 309-11."

„ 18, line 7, for "illegible signature or mark" read "Mamoho."

„ 68, line 18, for "subjects-matter" read "subject-matters."

„ 108, line 13 from bottom, for "President of Bowdoin College" read "pro-
nounced at Bowdoin College."

„ 126, *note*, line 6 from bottom, the ") " should be placed after the word "pages"
instead of after the figures "45."

„ 208, line 19 from bottom should read, "But these seem to be blown over."

„ 292, line 5, for "intersets" read "interests."

„ 298, line 18, read, "the *copies* from the original autographs."

„ 326, line 8 from bottom, read "a quarter past 1 night."

„ 327, line 12 from bottom, "1637-3" should be placed against the line above.

„ 333, *note*, 8th line from bottom, read, "an extract from the manuscript journal,
&c., communicated by Frederic Kidder, Esq."

„ 444, top line, for "Ohio" read "Illinois."